The Bombay Guardian.

VOL. XVI.—New Series. SATURDAY, NOVEMBER 26, 1870. [No. 39

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW

—After the present week, the Mail Steamers will leave Bombay every Saturday evening. This is a right step backward.

—A public meeting has been held in the rooms of the Bombay Chamber of Commerce to hear a statement by the Rev. Mr. Robson of Ajmeer, regarding the late famine and the work done by the missionaries in the endeavour to mitigate it. Most of the facts have been already stated in our columns; they are most important and ought to receive a great deal of attention from Government. It may be very painful to those who are at the head of affairs to know that a multitude greater than the entire population of the city of Bombay have been swept away by a calamity that might have been to a great extent averted or mitigated; but with reference to similar contingencies in future years, it is necessary that the facts should have emphatic and reiterated utterance. We are glad to see in the columns of our contemporaries Mr. Robson's statement reproduced. The missionaries have incurred a debt of Rs. 20,000 in relief works that should have been carried on by Government, and there can hardly be a doubt that the Government of the N. W. Provinces, or the Supreme Government, will discharge this debt. It is *the least* they can do.

We have received a copy of a Poem in English, 4 pp. headed in large letters "Ex Orient (e) Lux" and addressed to "The Sons of Gaul and Germany from the Sons of Ind." The composition is without poetical merit. It implores the sons of Gaul and Germany to cease from strife, and is astonished that teachers should think it necessary to come to India to enlighten the people of this country, whose sacred legends tell of the contests of gods and demons, a noble feud, being for Heaven's mastery.

We take the following from the *Bombay Gazette*:

"On Sunday, Rev. Sudaba B. Powar was ordained as a missionary by the Bombay Baptist Mission at the Bombay Baptist Mission Chapel, Byculla. Rev. S. B. Powar has been preaching the Gospel to his countrymen for the last fifteen years. His principal field of missionary labour is Poona. At present the Baptist Mission Station at Poona is in his charge."

The object of the little work entitled "*Short Papers for Educated Natives*," (Gujarat Tract and Book Society) is 'to give a concise account of the chief things believed by Christians.' Its object is very similar to that of Dr. Murray Mitchell's excellent little book entitled *Elements of Christian Truth*, published by the Bombay Tract and Book Society in 185[illegible] copies of which are still to be had. The work we are noticing discourses of God; of man and his relation to God; of a Revelation; of the Revelation given; of the Trinity; of sin; of the Saviour and his atonement; of Faith and its fruits; of duties to God; prayer; duties to men; the resurrection, judgment, heaven, hell. The papers have been thoughtfully prepared and are well worthy of the attention of those for whom they have been specially written. There are too many among our Native brethren, even among those who have devoted years to the study of English and of the branches usually taught through English, who are sadly ignorant of Christianity and its claims; a careful study of this little work, or of Dr. Mitchell's, followed by a candid perusal of the Gospels, would fit them much better to take the position of educated men and to fill worthily their part in life. This work might also be profitably studied by many Europeans.—'We have marked for selection the paper on the Revelation which has been given.'

The consumption of spirits in the United Kingdom last year was as follows: British, 21,941,779 gallons; Foreign 8,172,845; total 30,114,624. Wine, 14,734,534 gallons. Malt, 52,568,339 bushels. The value of the spirits was £30,933,908; of wines £11,050,900; of Malt liquors, £59,219,604. Total £101,204,412. This is more than three pounds for every man, woman and child. One per cent. of this amount would have probably sufficed to save a million of lives that were lost by the famine in Rajpootana, last year.

A church congress was held in Winchester last month and at the close there was a great aggregate service in Winchester Cathedral when the Bishop of Peterborough preached a sermon, taking for his text a verse from the chapter in St. John's Gospel which describes the anxious disciples going to the tomb of the risen Saviour and finding it empty. The words were: "Then the disciples returned again to their own home."

We have much pleasure in making the following extract from this discourse:

"Let us look first at the empty sepulchre. What is the great fact that shapes the whole mission of Christ's Church on earth? It is that she is witness to the fact of the resurrection; before all other things she is sent out to tell the world that Jesus rose from the dead. The disciples and apostles were witnesses of that resurrection. Christ's ministers have much else to say, but they must say this first, because on this fact the existence and purpose of the Church rest. If this be not a fact, both her preaching and her mission are in vain. The Church then is witness to the historical fact of the resurrection of Christ from the dead. In the next place, that historical fact is a miracle. It is impossible to say that it is nothing but a myth handed down from remote antiquity, or a clothing of philosophical ideas in a garb of fact. This story is the story of a miracle, or it is a lie, and from this dilemma there is no escape. It is on this point that the Church comes into immediate collision with so-called science, because she brings the supernatural into the field of the natural, of which science claims to be the sole exponent and interpreter. Science says that miracles are impossible, but the whole existence and life of the church is bound up with its assertion of the miraculous. Nothing can be more pitiful and foolish than attempts, so common now-a-days, to explain away the miracles of Scripture, or to pare them down to almost nothing—saying that this or that is not so very miraculous or so utterly supernatural. What can be gained by this, since, after all, the fact must be faced that Jesus Christ rose from the dead? It is a pitiful thing to see men who are charged with the Church's mission proclaiming the fact timidly, bargaining, as it were, for this last fragment as a little miracle, so as to make it as little offensive as possible to scientific vision—saying, with one of old, "in this thing pardon thy servant." Do what they may with other facts, they must be driven back to the sepulchre of Christ, and they could not explain away the truth that the sepulchre was open on the day of the resurrection. In these days, however, the contest of the Church is becoming a crusade for the defence of the Holy Sepulchre, and the consequences of its opened portals. Let the Church of England furnish men for the crusade, who will be able in the face of the scepticism of the day to give a reason for the faith in them, when they are called to be witnesses of the resurrection of Christ. Secondly, if it be a fact that Christ Jesus arose from the dead, it is clear that this cannot be a mere isolated and barren fact in human history. This question, what manner of man was this whom the grave could not hold fast, for whom the gates of death had been opened; is of vital importance, so that in the sepulchre of Christ there must be doctrine concerning Him. What is the Christology which the Church derives from the open sepulchre? It is that He was declared by that fact to be the Son of God—the incarnation of God in Christ is the dogma sealed and proved by His resurrection. This, and nothing less, is the light given from the open sepulchre. If this incarnation be a fact; if, in very deed and truth, the Godhead was clothed in the flesh; that the Son of God walked upon this earth, and suffered, died, rose again, and ascended into Heaven—that fact is the central fact of the world's history, and results must follow from it as far-reaching as eternity. The dogmas which follow the resurrection are, however, not human; whether they fell from the lips of our loving Lord himself or whether they were, through the promised Spirit, spoken by the lips of others, they are divine. And for this reason the fall and misery of mankind needed no less a remedy than the incarnation, death, and resurrection of the Son of God to raise men to eternal life. This is the dogma which, if the Church be faithful to her Lord and Master, she will proclaim whether men will bear or whether they will forbear.

We have been favored with a copy of "A Sermon in Verse, on Christian Self-Denial, by W. S. S." The author was lately domestic chaplain of the Bishop of Madras. Many of our readers will, we think, be pleased with the following extract from this Sermon in verse:

"To do the work that God has given us,
Whate'er, where'er it be; todo the work
Unto the end, at cost of life and limb,
In spite of malice and of cruel fraud,
In spite of violence and treachery,
In spite of all the varied forms of sin
And unbelief that mar and vex our world,

To find the very nourishment of life
In close obedience to our Father's word,
And rather starve for want of earthly food
Than leave undone a single duty,—this
Is to deny ourselves and follow Christ.

"Yet more. To bear as well as do God's will,
To find in suffering service, and to feel
That all that He may put on us of pain
Or sorrow is a needed discipline;
To see in darkest hours of agony
The path that leads to light, and to behold
Beyond the cross,—yea, on it even now,—
The glory shining from the golden gates
Of God's eternal city, and to cry,
When worst the burden weigheth down the soul,
My God, as Christ did,—this, my brethren,—is
A true denial of our sinful self,
A taking of the cross to follow Christ.

"Pataince with zeal; with fervour, self-restraint;
A bridle put upon the undue haste
And wilfulness of proud imaginings;
Amid all joys a soberness of soul
That learns the limits of our earthly bliss,
Using the world as not abusing it,
And keeps God ever in the foremost place,
As ground and aim of highest happiness;
Amid calamities a will resigned,
Not apathetic but submissive still
To all the will of God,—such character
Pertains to those who would deny themselves,
Daily take up their cross and follow Christ.

"And Christian love is but the highest form
Of Christian self-denial, when the heart
'At leisure from itself' can bound with joy
Or beat with woe at others' joy or woe;
And when the mind, kept free from selfish aims,
Can bend its powers to benefit the world
While yet the world regards it not, or looks
With scorn on the divine philanthropy."

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Conversations between a Brahmist and his Friend. VIII.

Friend. Kindly proceed and let me know why the principal doctrines of the New Testament are not worthy of belief.

Brahmist. Before doing so, I will bring forward an argument from a universally admitted fact, an argument so strong that it will perhaps save us the trouble of examining the doctrines; for it virtually disposes of the doctrines and demonstrates their unworthiness.

Fr. What fact do you refer to?

Br. That which is conceded in the words of the apostle John: "He came unto his own and his own received him not." The Jews were professedly the chosen people of God; they had the scriptures in their own tongue; they had a class of men specially set apart for the exposition and elucidation of those scriptures; they were certainly competent to decide, if any were, what sort of religion they had, what teaching was in harmony with their sacred books and what was opposed to them. Jesus of Nazareth professed to be a teacher come from God, their God; professed to be the great Teacher whose advent their prophets had predicted and whom they were all eagerly expecting. Now we need not go far to find a court fitted to decide upon these pretensions; the Jewish people were such a court; no one could know better than they what the characteristics of this Messiah would be; their scribes and elders and lawyers were competent to decide for all the rest of the world how far the claims of Jesus were sanctioned by their sacred books. Well, they examined into the matter pretty thoroughly; the period of inquiry extended over several years; and they ended unanimously in rejecting the claims of Christ. And the whole nation, with the exception of the small minority who became Christians, acknowledged this decision to be correct and acquiesced in the rejection of Jesus as the Christ. And not only that; every generation of Jews that has since lived, has added its seal to this rejection, and has unequivocally declared to the other nations of the earth that the doctrines taught by Jesus were not in harmony with those taught by their sacred books. Here is a fact that stands on the forefront of all history; a very remarkable fact: Jesus came unto his own, unto those who ought to have known better than any others whether or not he had a special commission from heaven to make known the truth to men, and they declared positively against him. Will you put them out of court, and assume to be more competent than the Jews themselves to determine what their religion was and what its testimony concerning Jesus?

Fr. Am I to infer that you justify the Jews in their crucifixion of Jesus?

Br. By no means. Far from it. Jesus was incomparably better than those who put him to death. They were zealous, but it was with a zeal not according to knowledge. They should have listened to Jesus even though he taught contrary to their hereditary ideas, for his system had more of truth in it than theirs. Remember what my position is. I believe Jesus to have been a good man, singularly endowed in many respects, with purer and more spiritual conceptions of man's duty than his contemporaries had. I do not believe him to be what Christians do, the Son of God, the Messiah, in a supernatural sense, foretold by prophets and prefigured by sacrifices. I do not believe him to be the Christ, in the technical sense in which that word is used in the New Testament; and I find an all-sufficient argument for my view in the fact that the Jews themselves rejected him. You understand, do you not?

Fr. I think I do. There is a great deal in the writings of the Jews, the Old Testament, about a Messiah that should appear among them. The Jews were expecting his appearance about the very time when Jesus appeared. If I have been rightly informed, the Jews regarded themselves as a nation elect of heaven, greatly exalted above all other nations in respect to religious knowledge and privileges, and were very tenacious of this superiority; the Romans had got possession of their country, but the Jews looked down upon them with contempt as idolaters, and abhorred their yoke, longing for a deliverer who should break it and restore them to the proud pre-eminence which they believed to belong to them by the appointment of God. Am I right in thus stating the matter?

Br. Perfectly,

Fr. Let us suppose that Jesus had been such a one as they expected; come as a mighty sovereign, called the Jews to arms, expelled their enemies, and constituted them a high-caste nation distinguished above all others and envied by all others,—in that case you would not, I think, have found much to admire in Jesus and his work.

Br. That, it seems to me, is neither here nor there. We are not discussing an imaginary Jesus but the one that actually was.

Fr. Perhaps my question was somewhat irrelevant. Allow me, however, just to free my mind of certain thoughts that present themselves. You and I agree in condemning the Jews for their narrow-mindedness; for their national pride and Pharisaic contempt of others; and you approve heartily of the testimony which Jesus bore against these traits of theirs; you admire in the teaching of Jesus that which they hated, his large-hearted interest in all mankind If he had pleased them, we should not have heard of him; he taught universal truth, sought to bless all nations, and therefore they rejected him. Surely their rejection of him is the greatest condemnation of themselves.

Br. Granted. But the point is this. They knew their own system, and spoke and acted in accordance with it; their own system, therefore, is antagonistic to Christ's claims. But Christ claimed to have the support of their system; claimed to be a supernatural person foretold in their system. Consequently his rejection by the Jews, is an emphatic declaration that his claims are without the support of their scriptures.

Fr. Christ said that they erred, not knowing the scriptures. Had Christ the more correct understanding of the scriptures, or they? If he had, then their rejection of him has no value as an argument, I apprehend. You admit that he immeasurably surpassed them in genuine religious knowledge; would it be strange then that he should have a clearer discernment of the meaning of the prophets than they had?

TROUBLE.

We have spoken of man's inheritance of woe. In more or less formidable proportions sorrow comes to all. If we go to those whom others envy, we find that they too have *trouble*. *But although every one who enters* this world is met by trouble, yet is he also met by a voice divine, bidding him hope for victory over all sorrow. God is in the existing constitution of things; and the revelation that is made of him in nature declares plainly that there is a higher revelation if we seek it. The very desires that are kindled in the breast of man by his experience of trouble, are a testimony to him that there is more in God than he has yet found; that there is a possible beyond the actual. The testimony of all his faculties seems to point that way. All seems to say, Go up higher. Surrounded by the mists of the valley he may not see the sunny slopes of the mountain; but the very rippling and rush of the stream across his path speak to him of that which is higher.

The way of man is not in himself; it is not in man that walketh to direct his steps; he needs guidance; not the guidance of a fallible being like himself, but that of One who cannot err. Is he not here to accomplish the will of the Creator? Shall he then be left ignorant of that will? Alas, he *knows* far more than he *does*; he wants the heart to obey, the willingness to be guided. There is something between him and God, and that something has taken him captive so that he is unable to vanquish it. It often seems to him that he has the power, but when it comes to the proof, it turns out to be a mere semblance. But God is surely stronger than that something; and if God would only launch some bolt against it, it might be removed, and the poor man might actually enter into the happy experience of God's guidance.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

'Come unto me, all ye that labor and are heavy-laden and I will give you rest. If any man thirst let him come unto me and drink.' What voice is this? Another of the syren-voices of earth? Wealth, power, revelry, art, literature, appetite, fame—these speak in similar accents, but there is no avenue of earth which is not strewn with the victims of the vain hopes thus held out. But let us at least look to him who thus invites. He comes in the name of God, and from the beginning of the world there have been prophecies of the advent of a Redeemer; let us see if there is a correspondence between him and them. There is indeed a wonderful correspondence; every thing about him shows that he has no selfish end in view; he seeks not his own advantage; he does not deal in the honors, pleasures, riches of this world; he calls men away from these; and a voice from heaven is heard, This is my beloved Son, in whom I am well pleased, —hear ye him. He invites us to come to him and sup; we go, and where do we find him? on the cross; he dies for us that he may bring us to God and bring God to us. Being justified by faith we have peace with God through our Lord Jesus Christ. We are joint-heirs with Christ; we are partners of his wealth; and when we come to take the inventory of it, we find peace, joy, acquiescence in the will of God, submission, unselfishness, and faith whereby we get the victory over the world, with many exceeding great and precious promises, the food of faith.

To the worldly man it is a source of trouble that he is mortal. He may not think much directly about it; but there is an under-current of painful consciousness; the very effort to escape the thought of his mortality, shows that he has apprehensions regarding it. Not that this world is what he would have it to be; he finds great fault with it; still he has an uncomfortable feeling that there may be something worse beyond; to die will be no gain. It is the privilege of the Christian to get the victory over this feeling. In an important sense death is past; judgment is past; God is his friend; Christ ever loveth to intercede. Not only does he rise superior to the fear of death, but he has an assured hope of perfect felicity, an inheritance incorruptible, unfading, glorious in the skies; and the anticipation of this blissful future, arms him wonderfully against the losses and manifold troubles of this time.

Having faith, he has Christ; and Christ is with him to supply all his need, spiritual and temporal. He has the friendship and unfailing presence of the best of beings, one who has all power in heaven and in earth. The realization of this makes another thing altogether of life. Having his destinies allied to those of One who is to inherit all things, it would be a very strange thing indeed if he should now be affected as he formerly was by the trials and troubles of life. His very losses remind him of his never failing treasures. The animosities or unkindnesses of men remind him of the unquenchable love of Christ. Calumny helps him to realize the glory of that coming day when the trial of his faith shall be found unto praise, and honor and glory. The burden and heat of the day may be oppressive; but Christ shares it with him and knows how to give him rest and peace in the midst of life's conflict. Many are the afflictions of the righteous man; but faith enables him to know that all shall work together for his good and for the glory of God. His sorest trouble is his unsanctified nature; but even here it is his privilege to triumph; sin may not have dominion over him; he has not merely a mighty friend on high or in the distant future; but in his very heart is the Holy Spirit, almighty in this very matter of subduing the sinner's sin. Satan has many fiery darts to hurl at him; employs many subtle devices to destroy his confidence in Christ; urges his uneradicated sin as an argument against faith; but Christ has prayed for him that his faith fail not; the cock crows; there may be bitter weeping; but not many days thence is Pentecost with its glorious victories.

BOMBAY MEDICAL MISSION.

The friends of this Mission are aware that in addition to the provision it makes for the relief of the sick in its neighbourhood by a dispensary and hospital, it aims also at preparing native Christian youths to act in other places as Medical Missionaries. Four young men have been for some time under training by Dr. Young with a view to this employment; and an opportunity of observing what progress the Mission is making in this department was afforded to its friends last week, when these lads were subjected to an Examination on the subjects considered essential to their future occupation. The examination, partly written, partly oral, was conducted by Drs. Blaney, Partridge and Young, and extended over four days. At the oral examination held on Thursday last in the Dispensary, Girgaum, a number of gentlemen, friends of the Mission, were present, and the Rev. J. S. S. Robertson of the Church Mission acted as Chairman. Drs. Blaney and Young (Dr. Partridge being on this occasion unavoidably absent) examined the students in Botany, Materia Medica and Elementary Anatomy; and a very favourable impression seems to have been made on all present by the ready and intelligent way in which questions, involving abundance of heavy words and technicalities, were for the most part answered. Although engaged on these subjects only for about fifteen months, the lads appear to have readily given the names, orders, properties &c. of many plants from specimens laid out before them: described the bones, joints, ligaments &c of the human body from the skeleton: and answered questions on medicines, their material, their modes of operation, the organs they affect, the doses to be administered and what not. All of them appeared to do well,—one in particular, called forth expressions of strong approbation for the intelligence of the answers he made to Dr. Blaney in Materia Medica. The examination was throughout highly interesting, and fitted to raise strong hopes of the future usefulness of these young men. At the close, the Chairman in a few pleasant and hearty remarks, expressed his own and the visitors' satisfaction with the results, and distributed prizes to the students in the order of their merit.

As already stated, this Examination had reference only to the ability of the Bombay Medical Mission to qualify native youths for the work of Medical Missionaries or catechists; and it cannot but be matter of rejoicing and thankfulness to the supporters and well wishers of the mission that it now shews itself equal to any demand that may be made upon it in this department. Apart from the consideration of other difficulties which would inevitably arise as the work went on, Dr. Young had to face the sole training of such students as might be entrusted to him —a labour considered in similar Missions both at home and abroad as too great for one man. In the parent M. M. Institution in Edinburgh the students are educated, we understand, at other medical colleges or at the university: in Madras, where the Medical Mission has been probably more successful than any where else, the Superintendent has always been assisted in the work of teaching by other professional men; and when this Bombay Mission was being founded, a gentleman well acquainted with the nature of the undertaking went so far as to say that it was quite impossible for one man to train students and overtake other dispensary and hospital work. In face of such facts and opinions, Dr. Young's labours must be pronounced highly successful. He has had to awaken the mental energies of these lads, to give them an acquaintance with English such as would enable them to study through that medium and, in addition, to bring them to their present state of acquaintance with medical science and practice. Few probably of those who heard their ready answers on Thursday could estimate the amount of labour implied in the good appearance they made. But the more decidedly does it prove that the experiment has been successful beyond the anticipation even of its friends.

Besides all this, the Medical Mission is training females to act as nurses, providing them with the necessary knowledge of females and children's diseases. There are at present three nurses under training: and it is intended that this part of the work be also by and by inspected and reported on.

It seems unnecessary to urge, now that results so appreciable of the Training department of the Medical Mission are announced, that Missionary Societies throughout the Presidency should avail themselves of the advantages offered. At a comparatively small outlay of money, every station might provide its own medical evangelist; and it is altogether unnecessary to point out what an important recommendation of the missionary's labours this would prove to all classes of natives. Missionary Societies should bear in mind that the Medical Mission has been established as a helper of their labours, and that it offers its assistance in the most catholic spirit to all Missions. Pending, it may be, the result of what seemed only an experiment, few Societies have sent students for training: of the four now in hand, one is from the Church Mission at Nassick, one from the Free Church Mission at Poona, and two are wards of the Medical Mission itself. But Dr. Young will very gladly undertake the training of students, male or female, that may be sent to him by any Missionary Society.

It is greatly to be desired that the benefits of the Medical Mission may be soon and widely extended. The philanthropist as well as the Christian Missionary may well entertain such a desire; for who can tell the miseries the humbler classes of natives, especially in country districts, are daily suffering from mere lack of a little medicine and medical advice? what a saving of human wretchedness even a very simple Medical establishment attached to each Mission

station would secure! In view then as well of its humane as of its Christian aspect, we trust the Medical Mission in Bombay will soon be more widely known and prized, and youths of both sexes largely supplied from up country stations for training and future service in this important department of Mission work.

WHAT IS TRUTH?

Get thee behind me, Satan. (23). The Lord Jesus had recognized in Peter the presence of that divine Spirit upon whom the hopes of the world depended, and had declared the blessedness of Peter in being so highly favored. Now he recognizes in him the presence of the god of this world, Satan. Peter's faith implied the presence of the former; his unbelief the teaching of the latter. Christ had sought to prepare the apostles for the great catastrophe that was to occur at Jerusalem. Peter, quite forgetting that Jesus was the Christ, anointed with the spirit of wisdom and understanding in highest plenitude from above, as *though he were the Christ*, better informed in things pertaining to salvation, (like many who have chosen to call themselves his successors), rebukes him for such a proposition. To his mind, it was simply inconceivable that Jesus, the Son of God, should allow wicked men to have this triumph. It would be the marring and undoing of all his life-work It was perplexing enough that there should be such strange delays in the establishment of Christ's kingdom; year after year of a ministry that seemed to leave the kingdom as distant as ever; but as for hearing of such a thing as the execution of their Lord by his enemies, it was simply out of the question. This was the very opposite of what Peter had in mind when he said, 'Thou art the Christ, the Son of the living God. It is as though our Lord had said to Peter, Simon Barjona, knowest thou what these words of thine, 'Thou art the Christ,' mean? They mean that I must die on the cross at Jernsalem. No, says Peter, I meant nothing of the kind. Such a frightful termination of thy ministry is not to be thought of. This is not what we had in mind when we became thy apostles. This meekness and lowliness of thine, this longsuffering habit of mind, this self-denial, are evidently overbearing thy prudence. We must be allowed to say a word. Hast thou not said to me, Whatsoever thou shalt bind or loose shall be bound or loosed? I must therefore lay hands on thee to stay thee from rushing upon destruction.

The New Testament enables us to connect Peter with Jerusalem, Antioch, Pontus and other places in Asia, but not with Rome. There is no reason to believe he ever was in Rome. But if there were a tradition that he had managed to make a brief visit to Rome during the ministry of our Lord, and had infused the spirit which our Lord here rebukes into a certain succession of bishops, it would not be so unplausible as some traditions are. "Far be this from thee," is the principle that has been consecrated in the Church of Rome and her imitators; the claim to regulate Christ; to correct his errors, to supply his omissions, to adapt his religion to the requirements of men.

Thou art an offence unto me; thou savourest no the things that be of God, but those that be of men. (23) How dreadful for one who has been called to the ministry of the Gospel to be an offence, a hindrance, an obstacle to the progress of the Gospel, to be actually working against Christ. But this comes to pass when we bring worldy maxims and methods into our ministry; adapt ourselves and our preaching to the ideas current among men; when we walk by sight and not by faith; rely upon an arm of flesh; war with carnal weapons. The Jews were ever falling into this sin; seeking aid of Gentile powers and accommodating themselves to the prejudices of the heathen. Is not this the great danger to which we are exposed in this age when Protestantism finds itself in the van of this world's movements? There is reason to believe that if we boast too much of the appliances, discoveries, advantages, wealth, wisdom and knowledge of these times, our Protestantism will ooze away, the divine will be withdrawn and we shall be left to see what we can do by ourselves. But surely the church should have learnt the lesson by this time, that without Him she can do nothing, though the world placed all its treasures and its powers at her feet, and a clear course were given her; her goodly structures thus reared, must all come down and strew the plain. It is to be feared that we are building for the fire, to a great extent: wood, hay and stubble that will burn fiercely when the day of the trial by fire comes.

For what is a man advantaged, if he gain the whole world, and lose himself or be cast away. (Luke IX. 25) This language is addressed to the disciples, the apostles. It was evidently suggested by Peter's remonstrance against the proposition to go to Jerusalem and let the enemies of Christ do what was in their thoughts. It was a self-saving impulse that prompted such interposition. Do you know, Peter, what this means, this turning back from the cross? It means a momentary security and everlasting perdition. Paul had studied this passage carefully when he wrote to the Corinthians telling them how he kept his body under and fought, not as one that beateth the air, lest, having preached to others he should be a castaway. Every man who will go down into his own heart with the lamp of God's word, or who will honestly sift his favorite meditations, shall find that there is some particular form in which the world presents itself to him as an object of desire; it may be a mere ribbon, it is the world of his desire and it serves to alienate him from the pathway of true life.

There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom. (Math. XXI. 28.) This was perhaps a somewhat disappointing announcement to the apostles. They had become followers of Jesus in the confident expectation of seeing him shortly enter gloriously into his coming. Some should not taste of death; the implication was that others should. A desolating thought, that they might live and die without seeing the Messiah's kingdom of glory. Oh, it becomes necessary that they should hasten to get the true conception of that kingdom, and not be any longer foiled by worldly dreams regarding it.—And the saying of Jesus was also intended to guard against an over-literal acceptation of what he had said about the necessity of losing one's life for the sake of the kingdom. For eighteen centuries, ever since the day of Pentecost, the Son of Man has been seen coming in his kingdom, though the way has been very much blocked by the faint-heartedness and unbelief of his people. Let us notice the word see,—till they see the Son of Man coming. The promise relates not so much to his coming, as to their perception of it. The first thing necessary was that they should be disabused of their carnal ideas of the kingdom, and their hearts and minds made capable, by the teaching of the Holy Spirit, of seeing the true kingdom of Christ.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—You will remember that about two years ago I made an appeal in your columns for funds to build a School-house at Anund, a village some 12 miles distant from Borsud and now formed into an outstation of our Mission. You will also recollect that that appeal was generously responded to, and the result was the erection of the Sands-Field Mission School.

You will now be glad to learn that the money expended in the building was not lost. Apart from the school work, a mission agency has been carried on at Anund and the surrounding villages during the past year. A most faithful and devoted Catechist has been steadily working there, occupying one of the rooms of the building, and touring around the neighbourhood to the utmost of his strength. He has made a good impression wherever he has gone, and speaks hopefully of the work of God in the locality. There are now in Anund 8 or 10 families who are anxious to embrace the Christian faith, and who are already acting so far up to the light they have received as to keep the Sabbath day, attend public service, and in several other ways show themselves earnest about religious matters. In another village also not far from Anund there are 16 families equally, if not still more, disposed to take upon them the Christian name. In fact, although not yet admitted into the church, they call themselves and are called by their neighbours Christians.

This Catechist is doing a good work at Anund, which but for the new school house, could not have been entered upon, much less prosecuted with success. On last Sabbath the Rev. Mr. Dixon and myself had the pleasure of baptising four persons, the first-fruits of this new agency. It is true, two of these—now far advanced in life—have been more or less under the influence of Christianity for some years, but they were not distinctly brought to the front until now. The other two—husband and wife—have acquired almost all their Christian knowledge since the school was set on foot at Anund, and in connection with it. The school room was quite filled last Lord's Day and the spectacle was very interesting indeed. The regular attendance on public worship in the school room every Sabbath is now from 30 to 60, among whom there are usually a number of women. We have now come to look upon Anund as an important station and have strong hopes that there will soon be established there a separate church, the nucleus of which was formed last Sabbath.

"Cast thy bread upon the waters, for thou shalt find it after many days."

GEO. T. REA.

Borsud, 22nd November 1870.

Epitome of News.

SATURDAY, NOVEMBER 19.

—*Bombay Gazette*: "The number of candidates for the next Entrance Examination in the Calcutta University is 1,906, and that of candidates for the First Arts Examination is 540."

"The illness of Yakoob Khan seems to have been fatal to his cause, and the latest intelligence from Cabul is most satisfactory."

"After being virtually closed to peaceful travellers for many years, the Khyber Pass is again (says the "Pioneer") the main road from Jellalabad to Peshawur."

—An exchange, the "Pioneer" hears, is to be made between the Government of Madras and the Maharajah of Mysore, the former renouncing all rights in or to city and taluq of Seringapatam, in return for the cession of the town and taluq of Bangalore. By this arrangement, if made, Government would acquire the best sanitarium in India, and the Mysoreans will get back their ancient—albeit dirty—capital.

MONDAY, NOVEMBER 21.

—*Overland Mail*, Oct. 28: "Colonel Lloyd Lindsay has returned from the camps of the French and German armies, and gives a most favourable account of the relief afford by the British contributions for the sick and wounded through the National Society.—That 150,000 men (in Metz) should be held in bonds for ten weeks by 150,000 men spread out into a ring of many miles in extent; and that with other fortresses in the immediate neighbourhood, and the possibility of communication by water as well as land, no successful sortie should be made to break out, or to carry supplies in, is simply marvellous. It should teach a useful lesson to the defenders of Paris, for assuredly the strength now assigned to the investing forces by the release from the camp at Metz of both the 1st and 2nd German armies under prince Frederick Charles makes it certain that Paris, if not bombarded and stormed, will have to submit, as Metz has done, to the most powerful of all her assailants—hunger. Wissenburg, Saarbruck, Woerth, Mars-la-Tour and Gravelotte; Sedan, Strasburg, Metz, with Orleans, Soissons, St. Quentin, and other smaller defeats: surely it is enough! What need to add Paris to the list of names whereby the German forces will emblazon their banners?—The aurora of Oct. 24 was seen in all parts of Europe. In the neighbourhood of

Metz it led to the belief that the doomed city was on fire. Everywhere it appeared more or less as a lurid cloud. In London, at points due east and west, it appeared as the reflection of a fearful conflagration, and was so conceived to be by thousands; but out of town the lines of pure white passing from the north through the arch of red left no doubt of what it really was, except to such folks as were persuaded that it was Paris in flames, and nothing else. The aurora was also seen in the United States, and its effect there and here in interrupting telegraphic communication may produce soon from scientific men some solution of its real significance.

Recorded deaths:—Lord Avonmore; Earl of Onslow; Gen. C. G. J. Arbuthnot; Col. Sotheby, C. B.; Col. J. W. Fairtlough, late 63rd Regt.; Lieut.-Col. H. Pester, Royal Art.; Capt. M. Suther, R. M.; Capt. C. H. Hatchell, 43rd L. I.; Capt. W. Mitford, late 73rd and 65th Regts; Rev. J. Laurie, D. D., late of Bombay; Mr. R. B. Mackay, of Calcutta; Mr. J. Osborne, of Shanghai; and Mr. J. Rust, late of Ceylon.

—Messrs. Baring Brothers state that at no time have they made any investments for account of the Emperor, and that they do not hold any stocks or objects of value for his account.—It is asserted that the Minister for Foreign Affairs has addressed a circular to the diplomatic agents of Italy abroad, refuting the assertions of the Papal Bull relative to the dissolution of the Œcumenical Council, and declaring that the Italian Government had not raised, nor would have raised, any obstacle to prevent the assembling of the Council, or to impede the freedom of its discussions.—The *Times* understands that an eminent London publisher has offered 10,000*l.* for the exclusive right for ten years of publishing the revised version of the Bible now in progress.

—General Trochu, addressing the Mayors of Paris, Oct. 14, says: "In the month of July last, the French army, in all the splendour of its strength, traversed Paris with cries of 'A Berlin! á Berlin!' I was far from partaking of this confidence, and alone, perhaps, among all the generals, I ventured to declare to the Minister of War that I saw in this clamorous entry on the campaign, as well as in the means put into operation, the elements of a great disaster. . . . . To-day, *in the fervour which has legitimately arisen in* your hearts, I meet again with difficulties which offer the most striking analogy with those of the past. I declare here that, full of the firmest belief in the return of fortune which is due to the great work of resistance involved in the siege of Paris, I will not yield to the pressure of public impatience. Inspiring myself with those duties which are common to all, and with those responsibilities which no one partakes with me, I will follow to the end the plan I have traced out, without revealing it, and I demand from the population of Paris, in return for my efforts, the continuation of that confidence with which it has this day honoured me."

—A Manifesto of the Prussian Government in the *Provincial Correspondent*, says: "All of us would have been delighted had the last shot in this sanguinary contest been fired on the heights of Sedan. Yet there is no denying that had peace been concluded then and there, the idea of holding universal supremacy, so firmly rooted in the French mind, would have regained irresistible ascendency the moment we left the country. Even now the majority of the French deem themselves unconquerable, and, indeed, unconquered. They have heard of nothing but of victories, with, perhaps, a few insignificant reverses now and then. They have accustomed themselves to pooh-pooh the fancy that their armies have been subdued, and tell you, with the most implicit confidence, that if he liked Bazaine might easily get out of Metz and crush the forces besieging it. They smile at the thought of Paris ever falling into our hands when it is defended by hundreds of thousands of Mobiles, and attacked only by German soldiers. Last, not least, they will swear that Europe will come to the rescue of their holy city and save what they are pleased to call the 'metropolis of the world.' With these hallucinations the French are consoling themselves in the present disastrous period of their history. Were peace to be re-established before they have been cured of their self-sufficiency, they would doubtless flatter themselves that they have not been vanquished at all—that the war might have been continued and that if it has not been, its premature conclusion is mainly owing to the pusillanimity and treachery of those in power. With these intoxicating illusions filling their brains, so arrogant a people as the French would not wait long before they attempted to win back what they had lost."

—A new Maid of Oeleans has appeared: she marches before the troops in Tours, with a silken banner having a representation of the Virgin Mary and infant Jesus.

—*Times of India*: "A Memorial of the late Sir Herbert Edwardes is to be constructed at Peshawur in the shape of an ornamental fountain. There have been few men in India equal to Herbert Edwardes, and it has been well observed, that every new revelation of his sayings and doings tends to the further elevation of his character."

"The first meeting of the Bethune Society for the Session of 1870-71, was held at the Theatre of the Calcutta Medical College on the evening of the 17th inst., when a lecture was delivered by Dr. Murray Mitchell on 'Buddhism, historically considered.'

—"A constable of Jubbulpore arrested certain men as deserters and said before the magistrate that their martial bearing had led him to regard them as such. On being asked what he meant by their martial bearing, he replied: "They were free with their money, were drunk, swore a great deal, and wanted to fight.'

—*Times'* correspondent: "In the midst of the scene of confusion which ensued upon the irruption of the panic-stricken French into Sedan, the Emperor, riding slowly through a wide street swept by the German artillery and choked by the disordered soldiery, paused for a moment to address a question to a colonel of his Staff. At the same instant a shell exploded a few feet in front of Napoleon, leaving him unharmed, though it was evident to all around that he had escaped by a miracle. The Emperor, says my informant, continued on his way without manifesting the slightest emotion, greeted by the enthusiastic *vivats* of the troops. Later, while sitting at a window, inditing his celebrated letter to the King of Prussia a shell struck the wall just outside, and burst only a few feet from the Emperor's chair, again leaving him unscathed and unmoved."

—On Friday last, Rama Mulharee, a lunatic, escaped from the Colaba Lunatic Asylum, and threw himself into the sea. He was rescued by some fishermen, and made over to the police of the division, by whom he was safely handed over to the asylum authorities.

—*Bengallee*. "The conversion of one Atul Krishna Nag, a clerk in the Moorhsedabad Magistrate's Office, to Christianity, has created a strong sensation at Berhampore. The convert is a young man who has arrived at years of discretion, and his embracing Christianity was his own deliberate act. Among the Berhampore Brahmos there are some earnest and able men. What are they about? Could they not convince Atul on what weak foundation his faith rests?

"We hope that the Hindoo community will not be angry with the Rev. Mr. Hill for baptising Atul. Missionaries of the Pauline type have disappeared from the earth. This age cannot boast of a Saint Xavier or a Las Casas; but Mr. Hill can challenge a comparison with the best Protestant missionaries, living or dead. The poor of Berhampore have no truer friend than Mr. Hill. He knows homœopathy, and every morning he may be seen visiting the sick poor; listening to their tales of sorrow and giving them such advice and consolation as are in his power. Mr. Hill is one of the meekest, holiest, and kindest of men, and we don't know a single Protestant missionary, with the exception of Mr. Long, who is so much beloved by the lower classes."

—Owing to the success of the Sea Island cotton, and the cheap land and labor held out to settlers in the Fiji Islands, seven vessels fully laden with passengers have sailed from Melbourne for the Fijis.

—Every exertion is being made to complete the railway works between the Gogra and Lucknow, so as to open the lines from Byramghat to Nawabgunj, and from Fyzabad to Lucknow, to the public, before the rains of 1871.

—The Sporting Agent of the Maharajah of Vizianagram has absconded with, it is said, a lac and a quarter of rupees.

—Azim Jah and his successors are to have the title of Prince of Arcot. It is hoped that Azim Jah will shortly get out of the Court of Insolvency.

—The candidates for the Matriculation and First Arts Examinations at Madras are 1,400 and 284 respectively.

—*Bengal Christian Herald*: "Another Poojah has again taken place, putting a stop to the public business of Bengal for two good days. It is very remarkable that while the Government closes its offices on Poojah days of this kind out of deference to Hindoo feelings, the Hindoos themselves never stop *their* business on such occasions. Even during the Doorga Poojah the Kooteewallas of Burrabazar keep their offices open. It is only the Government and English merchants that do so, and they think it is necessary to avoid giving offence to the religious prejudices of the population. That this idea is a delusion appears from the fact that the people themselves do not suspend their own business."

TUESDAY, NOVEMBER 22.

—*Bombay Gazette*: "For the future the affairs of Jinjeera must be administered by the 'disintegrating' English; the refractory Hubshee is relieved from the rude pressure of his Sirdars, and placed under the stronger but more systematic pressure of the Bombay Government; and we may now hope, that by degrees, the petty state may be rendered prosperous and contented."

—Galle telegram; Shanghai, Oct. 25: "The Honourable Mr. Seward and suite have left for Peking with a guard of 75 marines from the U. S. S. Colorado.

Mr. McLeavy Brown, lately in charge of the Burlinghame mission, has resumed his post as Chinese Secretary at the British Legation. His return to duty after the *exposé* of the object of the mission has caused much comment.

Chung How proceeds on his mission to Paris by next French mail. He is accompained by two French interpreters and an English secretary

The Chinese mandarins made use of the sentence of death against 15 men who were supposed to be concerned in the Tientsin massacres in order to excite the people against foreigners, saying that the men were to be executed to satisfy the demands of the French Minister. It is not known whether they were implicated or not, but no one belives that the authorities are really anxious to punish the guilty.

The French barque *Nuevo Penelope*, on the 4th October sailed from Macao for Callao with 300 coolies. On the 10th the coolies, rose, murdered the captain, mate, and all hands, except six, who were spared to navigate the vessel to a place called Tinpack where she is waiting for a steamer from Macao.

—Mr. Cowasjee Jehangheer has given Rs. 8,000 for the Girls' School in Khetwady.

—Cholera is said to have broken out among the Railway Police at Barsee.

—The appeal in the case of Ameer Khan at Calcutta, (the Wahabee case) has been dismissed.

—The papers report the death of Colonel Dunsterville, Quartermaster General of the Bombay army. He died between this and Aden. He was in the Cabul Punjaub, Persian and Abyssinian campaigns.

—The forts at Muscat have been prepared for 3 months' seige.

—*Star of India*: "The prospects of a war in China appear to be diminishing, for the present at least, though the 15 men selected to be punished on account of the massacre had not been executed. It has been said—we know not with what truth—that the men in question were not selected for execution because they had anything to do with the massacre, but simply because they were willing to be decollated on a certain sum being paid to their families. That, however, is quite possible. The view which millions of Chinamen would take of such a matter would be to consider whether it would be better for their families that they should take the proffered money and be executed, or that they should live and work on. Sometimes it happens that, under corrupt Mandarins, prisoners condemned to death are allowed to purchase substitutes to be executed in their place, and such substitutes are easily found at the price of about sixty dollars, so little is life regarded in that Celestial Flowery Land. Indeed, we fancy that a poor Chinaman who dared to refuse such an offer would have rather a hard time of it with his family and friends, and would be regarded by his local public as a hard, unfeeling character."

—*Indian Mirror*: "It gives us great pleasure to inform our readers that the Bristol Indian Association has intimated its readiness to pay Rupees two hundred for the employment of two English Governesses, who will give secular instruction, on the Government principle of strict religious neutrality, to adult Native ladies. Such substan-

tial and valuable aid cannot fail to excite the gratitude of those who are interested in Native female improvement."

Does the Baboo envy those who know nothing of Christianity? Where would he and his theistic friends be if all European teachers in India had observed the Government principle.?

—*Indu Prakash*: The Matriculation Examination and the Examinations for the degrees of M. A. and LL. B. commenced this morning. It is indeed a charming spectacle to see such large numbers of hopeful youths most deeply engaged in the examination work; one is hastily writing his answers, another appears immersed in thought, the face of a third shows unmistakeable marks of a struggle to recall to memory some missing fact of history; a fourth all confused seems scarcely to know what he is about; indeed, a most amusing scene!"

—The *Times* thus concludes a second notice of the imperial correspondence discovered at the Tuilleries and published by the Provisional Government: "This correspondence will justify his fair foes, without half feeding the rabid and hungry hatred of his bitterer enemies. But, besides this, it will most wholesomely correct a class of politicians, liberal enough, perhaps, in their own country, who defended his despotism because, in their opinion, the French people needed a strong government. This strong government is now shown in black and white to have rested on systems of espionage and Press-corruption which even these admirers must repudiate. If facts can prove anything, the Imperial papers prove that the iniquities done under the sun of heaven on the soil of France in the name of Napoleon were too many and too great to be justified by any plea of expediency, and that, as the time had come when the Emperor only retained his hold on Frenchmen by retaining his hold on their liberties, therefore the time had come for him and them to part."

Wednesday, November 23.

—Cholera has made its appearance in Poona.

—Mr. George T. Reel, bill-broker, committed suicide on Sunday evening, dying the next morning. He took two tolas of opium in a pint of beer. He had been unfortunate in business, and besides his own family was supporting a brother and his family.

Thursday, November 22.

—All Germans have been expelled from Saigon, and have arrived safely at Singapore.

—The Batavia and Singapore section of the British Indian Extension Cable was successfully completed on the 14th ultimo.

—Reuter's express; Shanghai, 2: "Sixteen men, not leaders in the Tientsin massacre, have been executed, but the officials are still left unpunished. The rumoured difficulties are now settled by these executions together with large monetary compensation, but it is considered very unsatisfactory and dangerous to our future relations with China.

A most virulent attack has been made on foreigners in a book recently extensively circulated through an official agency, accusing the missionaries of horrible and degrading practices.

—Mary MacLaughlen, at Belgaum, lost a child by diarrhœa. She supposed its death was caused by a wound inflicted by Bennett, R. A. and she assaulted the latter with a knife, stabbing him twice. She has just been sentenced to nine months' imprinosment.

—The southeast division of the G. I. P. R. line from Goolburga to Kristna will be opened for passenger and goods traffic, Dec. 1. Thus another stretch of seventy-three miles of the line to Madras has been completed.

—*Star of India*: "Bombay must strike a stranger as having rather an over proportion, as compared with other cities, of unfortunate individuals belonging to the better classes. What with English merchants or brokers condemned to penal servitude for long periods, Native Justices of the Peace suffering the same punishment for shorter periods, ex-Government clerks flogged in prison for trying to escape, English brokers committing suicide because they cannot find the means of livelihood, Marwarries doing the same thing because they cannot pay the municipal taxes, numerous native merchants following suit because of their distressed circumstances, and a good many Englishman of character and ability in somewhat worse circumstances than when they landed here ten or twenty years ago—what we say with all these things obtruded on the notice of the public to the extent they have been of late, one would think there must be something wrong in Bombay. *Minus mortem metui, qui minus deliciarum novit in vita*—the less a man has of the pleasures of life the less he will fear death; so that there is some slight compensation in the cases of suicide, as regards the individuals themselves, but that is no assuagement to the grief of their families; and the number of these cases is beginning to be remarkable. No doubt in every great city individuals of the better classes are every year lost and ruined, some from their own sins, some merely from unfortunate circumstances. They have to knock under, in the struggle of life, and all that can be said of them is that they are *untergegangen*, to use an expressive German word. It is also true that there is a very great pressure here in the struggle for existence; and so those who once lose their footing in any way are apt to be trampled on by the surging crowd. But even taking these facts into due consideration there are too many of the *untergegangen* in Bombay, and, we fear, there must be something radically wrong about the moral and social feeling of this place—something which at once urges people on in dangerous and improper courses, and then shows them no mercy when they slip or fall."

—The *Christian Star* (Lucknow): "Shall we ever see a revival in India? Yes, we trust even India will soon be remembered in mercy. If the multitudes of this land are ever saved, revivals must become extensive, frequent, and powerful. A measure of the Spirit such as the Church in India knows little of, must be poured out from on high. We should look for a time of refreshing, we should pray for it, labor for it, and expect it. We are glad to know that not a few of God's people are praying for a revival, and that in some places there are already visible 'tokens for good.' The responsibility of hastening or hindering the coming of such a day of power, rests largely upon us. If we do our *whole duty*, bring '*all* the tithes into the store-house,' then assuredly will God 'open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it.'"

—We learn from the same that a Brahmin was baptized in Moradabad on the 18th ult. by Rev F. M. Wheeler; and on the 26th, a *Hindoo* aged 90, originally a Nanak Ponthi, was baptized by Rev. W. S. Plumer. Three other Hindoos were baptized in Moradabad last month.

Friday November 25.

—The *Times of India* considers it a disgrace both to British authorities and Native Governments, that the principal road in Western India leading from Ahmedabad to Ajmere and the North-West, and connecting such military cantonments as Deesa, Erinpoorah, and Nusseerabad should not be ordinarily safe for travellers, and for the passage of merchandise.

—A range of shops was burnt down yesterday, in Null Bazar. The fire originated in a firework shop. The law should look after these shops where combustibles are kept. The loss by the fire is Rs. 52,000.

—Deaths last week, 311. By Cholera, 12.

—Khooshall Sheik Rootub has been convicted of murdering his wife (in Bombay) and sentenced to be hung. He stabbed her 14 times. Chief Justice Westropp, in summing up, said: "That although the witnesses differed in the details of their evidence, that was no reason why they should not be believed. As an illustration he instanced the Bombay Bank Commission, where, as the jury would recollect, some of the elite of the commercial and official world were examined as to an occurrence which took place one morning in one room when they were all considering a certain question. All the witnesses except two differed in their details of the occurrence, but he (the learned Judge) knew that the great bulk of those gentlemen wished to speak the truth to the best of their ability. So that where there are slight discrepancies between witnesses, the jury were not to suppose that they were not desirous to tell the truth."

We fear that really good evidence has often been rejected for the reason here declared insufficient.

—The Rev. A. Polehampton is appointed Chaplain of Rajcote and Bhooj.

ABOUT THE REVELATION WHICH GOD HAS GIVEN.

God in His infinite mercy has given us in the Bible a revelation of His nature and will. The Bible is the supreme rule of faith and practice, and the standard of appeal in all religious matters. This book was written by men who were taught or inspired by God what to write. Hence the Scriptures, that is, the written Bible, are often called the word of God. The Bible has two principal parts, the Old Testament and the New Testament,—the words Old and New referring to the order of time in which the two were written. The Old Testament was written in the Hebrew anguage and the New Testament in Greek.

1 From the beginning of our race God revealed His will to men as they were able to receive it; and when men multiplied and nations arose, God in His sovereign wisdom chose the Jewish nation as the people to whom He should fully reveal His will and character. Therefore the revelation of the Old Testament was given at first to the Jews, given part after part at different times as the circumstances of that people required it. All the writers of both the Old and the New Testament were Jews. It may be supposed that as some nations regard their oldest books as sacred, so the Jews looked on the Bible as sacred. But the Bible itself in several places refers to other existing Jewish books by name, and this shows that the Jews did not receive any book as sacred without discrimination.

The Bible, as its own statements show, was not intended for one nation only, but for all people. Hence it is fitted for all men. Its doctrines and precepts, when candidly considered and rightly understood, commend themselves to the hearts and consciences of men in every country. Its morality is based, not on pleasure, or utility, or the will of a superior, but on the nature of God, and is incomparably pure. It denounces every form of cheating and lying and hypocrisy, and urges men to honest industry. Its doctrines confirm all the teaching of true natural religion and supplement these wherein they are insufficient for our guidance. It speaks out clearly and decisively regarding the nature of God, man's responsibility, the morally evil nature of sin, the immortality of the soul, the certainty of coming judgment, heaven and hell; but the grand and peculiar characteristic of the Bible is, that it unfolds a way of salvation for fallen man. It teaches the brotherhood of man, teaches that every soul is unspeakably precious, teaches that every man needs salvation. Its design may be best set forth in its own words; that design is to give "glory to God in the highest; and on earth peace, good-will toward men." (Luke 2: 14).

The Bible tells of the origin of our race and the end to which the world is tending. It contains prophecies, many of which have been accomplished, some are fulfilling, and several are yet to be fulfilled. Many of the Old Testament prophecies were about Jesus Christ and were accomplished in Him.

The Bible writers were about forty in number and were of different positions in life. One was a lawgiver, another a doctor, some were kings, some were princes and judges, some were priests, some were shepherds, some were fishermen; the first wrote about 1500 B. C. and the last about 100 A. D; yet they all teach the same doctrine and all seek the same end—the glory of God. Some of these writers were bitterly persecuted for what they said and wrote. Most of the apostles of Christ were maltreated and put to death because they bore testimony to what they had seen and heard.

The Bible writers always ascribe to God all perfection. Homer writes of many gods, and represents them as having the imperfections and passions of wicked men, as base, drunken, debauched, lying, as quarrelling among themselves and embroiling others in quarrels. David, a Bible writer, was the contemporary of Homer. He speaks of one living and true God, who is omniscient, omnipotent, omnipresent, eternal, infinite in mercy and wisdom and justice and holiness, who tries the thoughts and guides the humble and pities the sinful and answers prayer. The whole Bible is in complete harmony with this. Whence the difference between David and Homer? David lived nearly three thousand years ago. What have the last thirty centuries done to expand or add to his lofty conception of the character of God? Whence could David, living in the obscure country of Palestine, have got

such ideas? He tells us himself when he says, "The Spirit of the Lord spake by me and His word was in my tongue." (2 Samuel 23 : 2).

The Bible is full of statements relating to the history and manners and customs of the Jews, the Egyptians, the Chaldæans, the Assyrians, the Babylonians, the Persians, the Greeks, the Romans. Thus there is abundant opportunity of testing its *historic* accuracy. The latest researches into the whole history of these ancient nations have brought to light a multitude of facts that are in fullest accordance with the historic statements of the Bible *and never in a single case contradict them*

The religious teaching of the Bible is blended with and illustrated by its historic narratives; and those who believe and practise its doctrines become good and true, and righteous and beneficent. When a nation receives the Bible and submits to its influence, that nation rises and advances in civilization—in education and morals and social happiness. These advances might be ascribed to other causes were it not that the same results have been produced, not in one nation only, or in nations of the same stock only, but in nations of totally different race, in different lands and ages. Take any nation that knows not the Bible and no matter what the race, the traditions, the superstitions, the moral debasement of that nation, when it receives the Bible, it begins to rise in the scale of civilization; and the more it submits to Bible influences, the faster it rises. No one would impugn this statement except one who is ignorant of the real causes of the world's progress during the last hundred years.

We cannot expect the Bible to furnish answers to all the speculative questions men may ask. This is not the object of the Bible. Its great object is to tell us about salvation for us, and to show us something of the way in which God deals with men in His government of the world. We do not find fault with a treatise on astronomy because it does not teach geology; and in the same way it is no valid objection to the Bible that it does not turn aside from its religious object to settle the disputed questions of speculative philosophers.—*Words of Truth and Soberness.*

TELEGRAPHIC NEWS.

London, Nov. 18th.—Austria has replied to Prince Gortschakoff's circular identically with Earl Granville's despatch. Turkey has also replied energetically.—The Germans north of Orleans have effected a further retrograde movement.—The Duke of Aosta has been elected King of Spain by 191 against 120 votes. Madrid is agitated, but no disorder has taken place.—A decree of the Czar orders the recruitment of the Russian Army on the Prussian plan.—It is anticipated in official circles at Berlin that a peaceful solution of the Russian question will be arrived at, but an understanding between Russia and Prussia is admitted.—The King of Prussia announces that the Duke of Mecklenburg repulsed the enemy along the whole line near Dreux yesterday at noon. Many prisoners were taken. The French fled towards LeMan.—The French Army of the Loire is massed between Orleans and Orthenay. The names of Colonel William Burlton, Major Innes, and Colonel John Cramer. appear in the Obituary

19th.—French accounts confirm the report of the fight ing at Dreux, but give no results. Other slight engagements have taken place at Landelles and Orthenay.—News from Paris, dated the 12th instant, states that the people are tired of the siege, and are anxious for an armistice and a Constitnent Assembly.—A supplementary despatch from Prince Gortschakoff was presented to Earl Garnville simultaneously with the Circular regarding the treaty of 1856. The despatch states that Prince Gortschakoff believes it possible, that an earnest understanding can be arrived at by England and Russia, and says that the latter Power attaches the highest value to that result. as the best guarantee for the preservation of peace, and the equilibrium of power in Europe, and from complications in the East.—It is reported from Berlin that Russia has large bodies of troops in the South.

20th.—It is asserted that Italy has refused to join England diplomatically against Russia.—Turkey has informed Russia that she will reply to Prince Gortschakoff's circular after consulting the other Powers. The Duke of Mecklenburg has defeated a Franch corps near Chateauneuf. The German loss was 100, and the French loss 300 killed and wounded, besides 200 Prisoners.—The Garibaldians have surprised 750 Germans at Chatillon on the Seine. killing or capturing all.

21st.—A pacific solution of the Eastern question is generally expected.—Prince Gortschakoff's action has caused great enthusiasm throughout Russia.—It is asserted that there are fifty Russian ironclads at Ncollein (? Nikolaiev).—General Manteuffel's Army has reached Rheims.—A portion of the Army under Prince Frederick Charles, has joined the Duke of Mecklenburg.—The French who were defeated at Dreuk belonged to the Army of Britany.

22nd.—The *Levant Herald* states that the Porte has ordered the calling in of its reserves.—The Germans are besieging La Fero. An attempt to relieve the garrison has been repulsed.—Montmedy is invested.—Mezieres has been relieved through a successful sortie. 500 Germans were killed.—News from Versailles reports that Paris is showing signs of yielding. All is ready for the bombardment, but it is thought that the preparations will be superfluous.—The Duke of Mecklenburg will advance to the South West. The 9th Corps will retake Orleans.—General von Manteuffel in the North reports the close proximity of the enemy.—There are rumours of a renewal of the armistice negotiations.—The Germans are manœuvring to surround the Army of the Lore, whose movements are secret.—The Germans admit having suffered a repulse at Chatillon.—BllOon news from Paris, dated Monday, states that the City is clam, and that the provisions are abundant. Neither surrender nor an armistice is spoken of.—OBITURY.—Colonel James Gray Curtis.

23rd.—The Germans occupy a long line extending from Auxerre to Dreux.—General Bourbaki has received the Command of the eighteenth Corps of the Army of the Loire.—Great secresy is maintained respecting the movements of the Loire Army.—News from Paris, dated the 20th instant, represents that provisions are sufficient to last for 3 months longer. No fighting is reported. Only insignificant cannonading has taken place.—The spirits of the troops are excellent. Important events are corsidered imminent.—Italy has not yet replied to Prince Gortschakoff's circular.

23rd.— The Porte has expressed to the European Powers its painful surprise at the Russian Circular, and hopes that they will help to prevent the consummation of an act tending to destroy international relations.—German reports indicate the concentration of troops around Paris.—The investment of Mezieres and Montmedy has been abandoned.—The assertion that Italy refuses to join England and Austria diplomatically against Russia has been contradicted.

24th.—It is officially stated at Berlin that Russia will be able to exercise a conciliatory influence on the Black Sea question with great prospect of success. Germany will not now entertain a proposal for a simple armistice. The final fulfilment of the German plans may be immediately expected.—The Germans have occupied Nogent Le Rotron. Prince Frederick Charles has arrived at Pithivieres.—The combined German Force is estimated at 150,000 men.—It is asserted that the reply of Russia to England and Austria is very conciliatory. It endeavours to explain the pacific bearing of the previous Circular and says Russia desires a general peace and the repose of the East which can only be secured by a common understanding among the Powers of Europe.—Nothing new has been received from before Paris—The French have captured a large Prussian convoy.

Miscellany.

Report of the Kunnankulam District by the Rev. W. Hope.

I shall begin with an account of the work at Kunnankulam and the Outstations.

The congregation numbers (including those residing at outstations) 224 souls. Among these, the heathen converts are the most hopeful class. There are 75 communicants, 40 men and 35 women. Notwithstanding so many dangers and difficulties I still firmly believe that God's work is progressing here. A few weeks after our arrival, we were much cheered by a heathen young man and his mother coming to the Bungalow for Christian instruction. They seemed earnestly seeking salvation. The young man I baptized on Sunday, February 21st, by the name of Andrew. His mother was baptized on Whitsunday, May 16th: she received the name of Martha. At the same time, a heathen convert from the outstation of Pudhusheri was baptized by the name of Philip. These have all manifested, by their conduct ever since, that they are true servents of the Lord Jesus Christ. There were also two other candidates for Baptism, but they withdrew on the Saturday before the day of Baptism. They told me they were afraid of the opposition of their friends. I shall never forget my last conversation with——I told him the history of the young man who came to our Lord, seeking the way of eternal life, and then turned back sorrowful, because he could not give up all for Christ. I reminded him of the Saviour's words, "He that loveth father or mother more than me, is not worthy of me." He seemed greatly moved, and said he would be baptized some day. "And he went away sorrowful," sorrowing, because he seemed to realise that he was leaving Christ and His salvation. Both these young men were well instructed in the truths of Christianity, and I do earnestly trust they will some day join us.

Pudhusheri is a large village situated about two and a half miles southeast from Kunnankulam. Here is a small church, where the church services are held. The congregation includes six families, numbering altogether 20 souls. The work here appears increasing. Philip, one of the converts baptized on Whitsunday, is a native of this place. As yet he is the only Christian in his family. He has a wife, three children, and a young brother who all manifested much opposition at first, but, now seem willing to receive instruction. May the Lord graciously open their hearts to attend to the things spoken by His servants. About two months ago, some members of this little congregation placed an alms-box in the church and are now contributing a small sum every Sunday. This is very pleasing, as the older congregation at Kunnankulam have been most backward in this matter.

Paingamuka, another outstation, is about four miles from here. Here the work is not so encouraging, owing to the evil inflence of the Syrians. Still, even here, there are some signs of God's presence with us in our work. A few months ago, two old people named Naru and Aley, came to me, and said they wished to join our church. After due instruction I admitted them to our communion. They had been previously baptized in the Syrian Church. Although Paingamuka has been an outstation for many years, yet these two old people are the first converts. They seem very earnest in listening to the word of life. Aley (the old woman), who was originally a heathen, was baptized in the Syrian Church about ten years ago. But she was not satisfied with the small amount of instruction she received from the Syrian Catanars, and seemed very earnest to join our purer communion. She has manifested great attention to the instructions of the Reader in his visits to her house. Naru (the old man), was baptized in his infancy in the Syrian Church. He also has been led by the Holy Spirit to see the errors of the Syrian Church. These old people were married at the Mission Church, Kunankulam, a short time ago. The Sunday service at Paingumuka is attended by many of the Syrians, who are willing to come for instruction, but do not wish to join us. The service is conducted in a small prayer-house.

Chittaurn is situated one and a half miles west from here. Here are only three families who have joined us. There is a small school at this place. which is used as a prayer house on Sunday. There are two Chogans under instruction.

Caniampala is one mile north-east of the Mission bungalow. The converts of this place, numbering five families, were baptized only three years ago. They are still very ignorant, and there is "need that one teach them again," as the apostle says, "which be the first principles of the oracles of God." There is a small prayer-house in this place, and I have had some interesting conversation with the heathen who have come to the services held in it.

The Agents.—There are 4 Readers and 6 Schoolmasters, who assist me in the work of this Mission. Some of them appear to be faithful in their work. Four of them had not the privilege of an educational course at Cottayam. In some cases, I found on my arrival, they had been causes of strife and division. There has always been a great difficulty in obtaining suitable agents for the Northern Mission. I do trust that our boys' boarding school will soon enable us to overcome this difficulty. There are now two lads from this Mission at Cottayam, under instruction. It is much to be desired that the Agent employed should be those who are natives of the Mission with which they are connected.

The Schools.—The schools I trust, are gradually getting into an efficient state. As there had not been any resident Missionary for some time previous to our arrival, the school work had much retrograded. Most of the children in our Boys' and Girls' Boarding Schools are very young, so that much improvement cannot be expected yet. Out of the present number of girls, only *one* could read, when they entered the school. Now there is only *one* left who cannot read. The girls from Trichur appear to have been taken from the lowest classes. The English School in the Bazaar had sadly fallen off from what it was in former times. The premises granted by the Cochin Sirkar for the use of the school had become ruinous. As this was most uncomfortable for those who attended the school, I applied to the Dewan of Cochin, and he has kindly granted a room in the Travellers' Bungalow temporarily. One result of this change has much encouraged me. Soon after the school was opened at the Travellers' Bungalow, 8 Nair boys entered the school. They are all now acquiring English. The higher castes of natives do not like to enter the Bazaar, as it is always in a most filthy state. This fact accounts for the absence of high caste boys from the Ba-

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zar School in former times. I am afraid these boys will leave if we have to return to the old school premises. The Cochin Sirkar intend establishing an English school in Kunnankulam, as they have lately done at Kodangalur and other places. If they establish a school, I fear they will withraw their grant to our school. The Vernacular Schools at the outstations are improving. When I took charge last year, I found that no fees were taken from the children. Lately I have introduced fees, with some little success. But it is the "day of small things" at present. A new school has been opened at Venghiddanga, a village ten miles south of Kunnankulam. It is situated very near Mulichery, an old station of the Trichur Mission. All the converts went back to Romanism some years ago.

General Remarks on the Mission.—The Syrians here manifest great opposition to our work. They are very bigoted, and much more tenacious of erroneous doctrines, than the Syrians in Travancore. They are very jealous of our Church, and use all opportunities to prevent the heathen coming to us for instrucion. A Metrant, named Mar Dionysius, often resides here for a long period. He was chosen by one of the leading families of Kunnankulam, and sent to Merdin to be consecrated by the Patriarch. He stedfastly clings to Mariolatry and Saint-worship. The character which Mr. Beuttler gave of them some years ago, in one of his Reports, is quite true now. They have not improved,

There is, however, much to encourage us among the heathen. There appears to be an awakening in some places. Pudhusheri will, I believe, be a prosperous outstation. There is a large heathen district to the north-east of Kunnankulam. I have visited all the villages on the road as far as Nillowye, viz., Shewanur, Pudiatur, Mathur, Chernagkada, Nellara-kada, Paitymúr, Erriapatty, and then Nillowye. At Nillowye two Readers are assisting me as Evangelists, and I earnestly pray that our work may be blessed there. This place is wholly inhabited by heathen. It is nine miles from Kunnankulam. As far as I could ascertain, some of the villages I have mentioned had never been visited before by any Missionary.

Another journey I took to Venghiddanga, a place which has already been mentioned. The villages on the road to this place are inhabited principally by Mahometans and Roman Catholics. The Chogans of Venghiddanga are much pleased at the establishment of a school among them. May our work be much blessed there! I have alluded to Mulicheri, which is near Venghiddanga;—a successful work appeared to be carried on here some years ago, as the perusal of the reports of that time will prove. The converts were from the Roman Catholic Church. They do not appear to have been firmly established in Protestant principles, as they all apostatized. It is a very sad retrospect. I am afraid we shall not recover any of these people, but I believe there is a great work to be done among the heathen inhabitants of the place. I must not omit to mention, that the Roman Catholics of Mulicheri manifested great pleasure at my visit, and shewed me much kindness. One man, who had been a headman of the Congregation in Mr. Harley's time, invited me to his house for some refreshment. He shewed me a large Bible, which he had purchased of the Colporteur. I asked him if he had any other books, and he shewed me some tracts and a Commentary printed at our press at Cottayam. He assured me that neither he nor any of his family, should wear a cross or a picture round the neck. The Romish Bishop had only left the place the day previous to my arrival. He told me that he asked the Bishop if he might read the Bible, as he had always done so when a Protestant. The Bishop did not prohibit him. This permission is rather remarkable, as in some places on this coast, reading of the Scriptures has been strictly prohibited, and in some instances copies have been burnt.—*Church Missionary Record.*

PASSENGERS SAILED.

Per *Sumatra*, 20*th*:

For Southampton.—Mr. Charles Andrew, Captain and Mrs. Hare, Mrs. Tapp and two children, Mrs. Rawlins and three children, Colonel Rawlins, Mrs. Charles Geneste Mr. John Head, Mr. John Simpson, Mr. William Beale, Mr Henry Mitchener, Mrs. Mallock and two children, Mrs McCausland, Mr. G. H. Boles, Mrs. Griffin and two children, Captain Dwyer, Mrs. Kilcoy, Lieutenant Colonel Bolton, Dr. W. Creagh, Lieutenant Swinton, Major Rovand, Assistant Surgeon O'Brien, and Captain E. O Griffin, Mr. J. Lowthen, Mrs. Sharp and child, Mr. and Mrs. Speck, Mrs. DeRenzy, Ensign C. L. Breton, Veterinary. Surgeon and Mrs. Goddard, and Cornet Hemans.

For Alexandria.—Colonel D. G. Robinson.

For Suez.—Captain T. Phillips, and Mr. White.

PASSENGERS ARRIVED.

Per *China*, 20*th*:

From Southampton.—Colonel Layard, Mrs. Layard, and the Misses (2) Layard, Major Willoughby, Mrs. Willougby and infant, Captain and Mrs. Creak, Captain Leggatt, Captain Thompson, Captain Gardiner, Captain Wilson, Captain Philips, Lieutenant Dundas, Dr O. Wiley, Dr. Shekleton, Dr. and Mrs. Turnbull, Mr. and Mrs Boswell Mr. and Mrs. Reid, Mr. and Mrs. Glover children, and ayah, Mr. Andrews, Mrs. Andrews infant, and native servant Mr. and Mrs. Green, Mrs. Rice, Mrs. Baker, Mrs. Rait Mrs. Blunt, infant, and ayah. Mrs. Potter, Mrs. Abercrombie, infant, and European female servant, Mrs. Slessor, Miss Legg, Miss Morris. Miss Reid, Miss Dyet, Miss Spry, Messrs F. McCortier, Richards, Cunningham, Marsden, J. A. Cassels, J. A. H. Elliot, Buckland, Brown, D. Park, H. Tippett, Ensoll, Jackson, Somers, Baily, Gompertz J. S. Smith. Carter, D. Hunter, J. Slight, A. Parker R. B. Handcock, A. Rodger, T. Kelter, Munro, F. Fogg, M. Fogg, Hand, and Coppleston, Lama, nasga, and two servants of the Nawab of Bengal.

From Lisbon.—Senor Mendonca.

Marseilles.—Captain Ewart, and European man servant.

From Suez.—Major Bardin, Messrs R. H. Rothenburg, C. Comm. J. Figgins. A. MacReach, A. Mowbray, T. E. Taylor, W. E. Crum, and Fleming.

Per *Paraguay*, 22*nd*:

From London.—Major and Mrs. Griffiths. Captain and Mrs. Huddlestone, Captain and Mrs. Mortimer, Captain and Mrs. Hogg, Mr. and Mrs. Rich. Mrs. Hankin, Mr. Henry Hankin, Miss Mary Hankin, Mr. and Mrs. Peile, Mr. and Mrs. Coulson, Miss Bird, Miss Mackenzie, Dr. Peterson, Mr. Frencher, Mr. Parrott, Mr. Godfrey, Mr. Senkins, Mr. Marratt, Mrs. Budd, Miss Herk, Mrs. Palmer, Mr. George Palmer and Miss Mary Palmer, Mr. Burt, Mr. Pegler, Mr. Herbert, Mr. Bonerman, Mr. Spurrul, Mr. Elton, Mr. Aston, Mr. Cox. Mr. Tunnard, Mr. Heath, Mr. Crowe, Mr. May, Mr. Lockley, Mr. James Leckley, Mr. Day, Mr. Murrie, Mr. Hartt.

DOMESTIC OCCURRENCES.

BIRTH.

ROGERS—Nov. 19th, at Malabar Hill. the wife of Adam M. Rogers, Esq. Presidency Surgeon, Bombay, of a son.

MARRIAGE.

MARTIN—POLLOCK—Oct. 11th, at 7 Prince's Street, Edinburgh, by the Rev. C. J. Brown, D.D., uncle of the bride, the Rev. William Martin, Missionary of the U. P. Church, Nusseerabad, India, to Anna Charlotte, third daughter of the late Rev. John Pollock, Baldernock.

DEATHS.

BURNETT Nov. 16th at Loonee, Lieut. Henry Wingfield Burnett, Royal Artillery.

DUCAT—Nov. 16th at the Hope Hall Hotel, Bombay Captain James Ducat, Bombay Staff Corps, Assist Commissioner Central Provinces, Belaspore, aged 32.

GRANT—Nov. 16th at Hydrabad Sind, Muriel Isabel, infant daughter of Captain Colquhoun Grant.

MACFARLAN—Nov. 22nd, at Malliganm, the infant daughter of J. Macfarlan, Esq., C. S., aged 1 month.

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Printed and published for the Proprietors, by JAMES REARSE, Manager, ORIENTAL PRESS, BOMBAY.—November 26th, 1870.